

THE CHRISTIAN CENTURY

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ENRICHING THE CHURCH LIFE

BY EDGAR DeWITT JONES

WHAT SHALL WE DO WITH THE NEGRO?

BY IDA WITHERS HARRISON

FORGIVING SIN

BY PROFESSOR JAMES DENNEY

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THE CHRISTIAN CENTURY

700 E. 40th St., Chicago

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

Self-Sacrifice and Self-Culture

MAETERLINCK HAS PRESERVED TO US the legend of the keeper of the light-house who gave to the poor in the cabins about him the oil of the mighty lanterns that served to illumine the sea. "In the soul that is noble," he says, "altruism must, without doubt, be always the center of gravity; but the weak soul

is apt to lose itself in others, whereas it is in others that the strong soul discovers itself. The immaterial force that shines in our heart must shine, first of all, for itself; for in this condition alone shall it shine for others as well. But see that you give not away the oil of your lamp, though your lamp be never so small; let your gift be the flame, its crown."

This problem of striking a balance between self-culture and self-sacrifice is the most essential problem of our moral life. Sheer selfishness, we know, shrivels the soul and the soul's world. But there is also a kind of self-giving which exhausts the soul and wastes its powers. Often self-sacrifice is hardly more than the helpless raising of the withered arm of resignation. The effectiveness of self-giving depends on there being a self worth giving. Our spiritual teachers exhort us to give, to do, to spend, to deny ourselves, but fail all too often to make it clear that we must acquire a self, that we must possess and keep an individuality whose value we can ourselves appreciate ere it can have value to others. To overlook the development of this self, to fail to organize the means for its constant renewal, is a stupid and often a tragic moral blunder.

In Jesus we have the supreme illustration of self-sacrifice. But in him also we have the supreme illustration of self-appreciation. That is an extraordinary insight that made St. John connect the Master's act of washing the disciples' feet with his consciousness of divine dignity. How he knew what Jesus was thinking about just at that moment we know not. But he begins the story of the feet-washing by laying bare the mind of the Master. "Jesus, knowing that the Father had put all things into his hand, that he was come from God, and went to God, riseth from supper . . . and began to wash his disciples' feet."

The inspired artist draws two pictures for us to look upon at once: one of the upper room and the act of self-humiliation, the other of the soul of Jesus and his self-appreciation. In the act of serving his friends the Master was most conscious of himself. He knew himself to be no slave but the ruler of all. Though doing a slave's work he was no whit less a king. St. John clearly sees that for a slave to wash a guest's feet has no significance; but for a king—that is divine! It was the kingship of Jesus that gave importance to his act. A soul so rich, so calmly conscious of a self transcending the specific act of abnegation, so careful ever to preserve its isolation despite its thousand distracting intimacies—when such a soul stoops in service it communicates blessings vast and priceless.

Christ's self-giving saves the world not because it is just "giving," but because it was He that was

given. If we study his portrait afresh we will discover that his self-reserve was quite as essential in his personality as his self-giving. He bound his disciples to him by what he did not tell them quite as much as by what he told them. They were his friends, but they worshiped him. Not one of them felt that he had plumbed the Master's soul.

It will be well for us if in following Christ we learn from him to be as well as to do. The secret of effectiveness in self-giving is not just in what is done, but in who does it. The being backs up the doing. It is of no less importance for the soul than for the financier to guard his capital. The personality must be kept intact. That is what carries life's business on. Self-investment is profitable in the degree in which the self has intrinsic value. The oil must be made to keep the lamp going—not distributed, through however amiable motives, to the poor. The best service we can render the weak is to be ourselves strong. The sick need our health and cheer more than medicine. The world is not so much in need of sympathy as of inspiration, the unconscious inspiration that our being noble and strong exercises upon others. There is often danger that our very sympathy shall make distress and illness a sort of luxury. But our strength, our character, our standing erect and meeting our own problems with courage, is contagious, and by having such a respect for our personality as Christ had for his, we help men as he helped them.

The pastor's best gift to his people is himself. Many pastors are like Martha, busy with too many things. They gossip and coax and plead and argue and sympathize. Their days are spent in small and cheap activities. They rob the mighty lantern of its flame by doling out the oil to the needy. But the needy need something other than these cheap doles. They need to see a man! They need to find in him a soul with depth enough to create in them respect for what is hidden from them. "In the every-day walk of life," says Ruskin, "the solitary thing we can ever distribute among those who walk by our side, be they joyful or sad, is the confidence, strength, the freedom and peace of our soul."

Mothers need to see this truth, for it is a mother's constant temptation to serve her children in lesser deeds that rob her self of its most important property, to forget herself and waste her soul in the routine demands made by her children. But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the services of her hands, more than the sacrifices of the nursery. Some day they will need her companionship. They will need her intelligence. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her. Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!

Social Survey

BY ORVIS F. JORDAN.

A New Labor Organization

A new organization different from the ordinary labor union and different from socialist organizations, but borrowing something from each, is the organization called the Industrial Workers of the World. They are different from our labor unions in that the latter are guilds of skilled workmen for the most part, while the I. W. W. is composed for the most part of unskilled labor. The I. W. W. is working for a socialistic goal, but has no use for the political action method of reaching this goal.

The I. W. W. believes in what it calls "direct action." This does not mean dynamiting and criminal acts, as with the anarchists, but destructive practices such as the spoiling of work by the laborers and the promotion of industrial accidents which cannot be detected or come within the limits of the law. They believe in practicing strikes in order that the labor people may be trained for what they call "the general strike." In this general strike which is to outdo the French revolution in importance, the working men will starve their masters out and take possession of industry.

We know already of the activities of the I. W. W. among the strikers at Lawrence. The organization now has organizers from east to west. It has been especially effective among the track laborers of the Canadian Pacific. The organization was able to induce the men here to strike even though the road was paying the largest wages paid by any road for such service. They were able to interest every nationality, even Hindus, and Hindus are now taking the propaganda to India.

The movement is full of lessons for us. Unless we allow labor to organize under lawful forms, it will take the turn which we see in this movement. The I. W. W. is making serious invasions of the steel district, and we predict that the steel trust which crushed labor union organizations will now face something infinitely worse. The demand for economic justice takes on an ever more urgent note. We will have either progress, as in England, or revolution.

The Suicide of General Nogi

The whole civilized world was surprised and shocked to hear of the death by suicide of General Nogi and his wife of Japan. Since the Japanese War we have gotten into the habit of thinking of Japan as a modern and civilized nation. The death of this famous general serves to remind us again that the task of evangelization and civilization is not yet accomplished in Japan. Some newspapers have lauded the act of General Nogi as being commendable in the light of his faith and traditions. We must not be allowed to forget, however, that this cheap view of human life that would permit a man to sacrifice his life for the glory of the emperor is not a civilized nation. Many more decades of Christian teaching must yet be given to Japan before she will hold life sacred, as it is held everywhere in Christendom.

The Political Campaign

There are some things about this present campaign that are good. We are glad that there is such general business prosperity so that we may think clearly on our problems without any cheap appeal for a full dinner pail, or without any panics over impending financial reverses. The campaign is also a helpful one, in that much earnest thinking is being done. If the progressive movement shall do nothing more than this: that it compels considerations of a lot of big human issues, it will have justified itself. It will doubtless do more, however.

The campaign is not sounding a good note, however, in that so many personal slurs are being thrown against the different candidates. No cheap campaign of mud throwing will ever solve our problems. We can especially commend the campaigning of Dr. Wilson for the high levels upon which it moves. We could wish, in some cases, for a more frank handling of our problems, but we rejoice in the perfectly fair and dignified way in which he treats his opponents.

The political forecasters are already busy. Some very absurd estimates are being made as usual, by the partisans of the

different parties. We will all know more about the results November 6.

Education in Sex Problems

The report of the committee on social purity of the Chicago Federation of Churches urges that the matter of sex education be given larger attention by both the home and the church. The committee recommends that classes be formed in the Sunday-school for the teaching of this subject, and a selected bibliography is presented indicating books that would be helpful for this purpose. It is further suggested that parents be encouraged to give more attention to this subject.

For several centuries the Anglo-Saxon world has helped maintain the "conspiracy of silence" with regard to human biology. This was first done through mistaken notions of modesty and virtue. It was thought that the road of ignorance was the road of purity. We know all too well that evil has its clandestine schools and that the policy of keeping a child in ignorance is an impossible policy. It is far more reverent to life and its processes to teach all legitimate knowledge in due season, as the developing mind of the child demands it, that virtue may be nourished by knowledge in place of ignorance.

The Christian physician has a great field in making himself a teacher of social purity. He will be able to speak with the voice of authority and dispel many a hoary fallacy which has helped to remove some of the legitimate terror from evil-doing. The Christian physician should be invited to meet classes in our churches, and he should delight to come, that the truth may be known by the young, not only about evil, but about all the great life processes.

Those parents who have already tried the new way of treating children with regard to these problems find certain marked results. In the first place, the children regard their own parents as truthful, that they do not give a fairy story in place of needed knowledge any more than a stone would be given for bread. The child reared in this way has a deeper respect for parenthood since he knows what it costs.

Virginia Brooks

There is no more striking figure about Chicago just now than that of Virginia Brooks. She is the Joan of Arc of a little community of five thousand at West Hammond, which is about twenty miles from the heart of Chicago. Her attention was first called to the conditions in this village when she received tax notices showing taxes levied on her properties there which amounted to more than her land was worth. She then took up residence in the village and since three-fourths of the population is Polish, she learned that tongue in order to do the work which there was to do. Her efforts in the little town were a joke at first, but she gained control of the city government a year ago, and now a mayor is in power who is carrying out her ideas.

The reform movement in this city has uncovered conditions that were shocking. The traffic in women was carried on, on a large scale. Women and men were killed and secretly buried by the low element in the dives. Respect for law and order was a joke in the community.

Like all reform movements, the millenium was not ushered in with the election of a reform administration. Some city officials are charged with having sold out to the enemy. Suits are now in court to prove malfeasance in office on the part of some. Like all movements to cleanse a community, this one will have to go on for years before its work is finally complete.

Virginia Brooks has shown what woman can do without a ballot. No one is concerned, however, to use this as an argument against suffrage. It is such achievements as these that go far to remove what prejudice may exist in the minds of some with regard to the new woman movement. This woman has set some new standards for women in public service.

"Be it ours to meditate,
In these calm shades, thy milder majesty
And the beautiful order of thy works
Learn to conform the order of our lives.
My heart is awed within me when I think of the great
miracle that still goes on,
In silence, 'round me—the perpetual work of thy creation,
finished, yet renewed
Forever. Written on thy works I read
The lesson of thy own eternity."

—Bryant.

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The Gospel of Luke

When Luke wrote his gospel, there were in existence many narratives of the life of Jesus. These narratives were based on personal testimony. They had doubtless served well the disciples. But no one of them was entirely satisfactory to Luke. He felt that something more was needed and that he was called upon to supply the need. We may judge that he wrote a fuller and more carefully arranged account than any of those he had examined.

The method of Luke as a biographer deserves notice. He was not an eyewitness of the ministry of Jesus. He derived his facts, however, from the testimony of eyewitnesses. It was his aim not to write at the dictate of impulse but to set down the facts as he found them. He "traced the course of all things accurately from the first." The gospel to him was not a cunningly devised fable; it was the truth of God. Being the truth, it could bear the most painstaking scrutiny.

The beauty of the gospel of Luke has impressed itself upon many. In the perusal of this gospel Renan found the greatest charm; "For to the incomparable beauty of the foundation, common to all, he adds a degree of skill in composition which singularly augments the effect of the portrait, without seriously injuring its truthfulness." The reading of this story of Jesus ought to have saved certain of us from the error of thinking that whatever is attractive is sinful.

The charm of Luke is not that of the clever writer. His interest in fine phrases and in well told stories is secondary. His first concern is to give a portrait of Jesus of Nazareth. He wishes to have all men see Jesus and believe in him. He made attractive the one who spent his life in loving ministry to man. In an age when the great man was the soldier, Luke told the world of him who came not to seek the wealth and the glory of the world but to seek men and to save them from their evil ways.

The universality of the gospel receives emphasis in the writings of Luke. The ministry of the apostles was to begin at Jerusalem but it was to extend unto all the nations. The right of the Jew to share in the benefits of the Christian salvation was recognized; the Savior whom Luke saw was for all mankind. "Points in our Lord's teaching which have no interest for Gentile readers are altogether passed over or curtailed. Thus the teaching, in the Sermon on the Mount, as to the relation of the new to the old law is omitted; so also is the denunciation of the Jews for observing the 'tradition' at the expense of the law (Mt. 15: 1; Mk. 7: 1) the rebuke of the scribes and Pharisees (Mt. 23: 1) is greatly shortened. The frequent allusions to the universality of the Gospel are to be explained by the same reference to gentile readers. St. Luke alone quotes in full (3: 5, 6) the prophecy of Is. 40: 3—"All flesh shall see the salvation of God"—a prophecy which all the evangelists connect with John the Baptist. Our Lord's first recorded teaching (4: 24) emphasizes the admission of the Gentiles to privileges at the hands of Elijah and Elisha, while his last explanation of Scriptures at Emmaus (24: 47) showed

that 'repentance and forgiveness of sins were to be preached to all nations, beginning at Jerusalem.'

In Luke appear the stories of the Good Samaritan and the Prodigal Son. These illustrate what Jesus meant when he bade his disciples observe the law of love. To overcome race antipathies and to restore the sinful to a rightful place in the Father's house are duties of love that make heavy demands upon the present generation. We have as neighbors men of many races and degrees of enlightenment. Their customs are, many of them, strange to us. The stronger races are getting territory that we intended to own. The weaker peoples offer opportunity for our greed and we make money by degrading them. The drunkard, the strange woman, and the common thief are blots on the pages of our history and a constant trouble to us. We have too often made our laws merely to get these offenders out of the way, to render them less bothersome to us, and have thought too little of what we might do for them. We have not believed that we could cure these ancient evils. The man of the world has been allowed to tell us what can and what cannot be done. The love that was in Christ has been crowded out. It has had no part in forming our faith respecting the cure of sin. We read Luke and the other gospels with a bias that keeps the truth from us. Let us read that we may know the power of redeeming love, and that we may get our faith from the Son of man. [Midweek Service, Oct. 2.] S. J.

The Cheapening of Worship

The Christian Register (Unitarian) has an excellent editorial on the above subject. Perhaps it appealed to this writer strongly because of his own recent experiences which led him to conclude that worship was fast becoming almost a lost art. In one service he found that chaos and bedlam reigned until the first hymn was announced, and even then quiet was not restored for several minutes. The minister himself seemed to be in a hurry to get through the service, as the day was hot, and evidently added to the general discomfort by his haste. Solemnity there was none, all seemed jaded and unresponsive. The sermon was below par a long way, evidently a product of Saturday night, hastily put together, but containing neither instruction nor inspiration. All seemed pleased when the benediction was pronounced.

For our part we left the building convinced that the people are to be congratulated upon their fidelity to the church services, if one of us attended was a sample of what goes on regularly. It is really a question whether we need more ministers or more minister, if we may borrow a trite saying. The quality we believe much more than quantity will go far to solve the problem of ministerial supply. And above all else just now is needed a course in training for worship. While the duties of the eldership are being set forth, would it not be a good thing if some one would write a book on the duties of the minister with reference to the church service? It is important to build up a great congregation but to that end we know of nothing more desirable than the ability to create a religious atmosphere. So we appreciate the following from our esteemed contemporary:

A large and sumptuously furnished church, a congregation of nearly a thousand persons, a distinguished vacation preacher sprawled in a chair on the side of a high platform; a pulpit shaped like a music-stand, chiefly used in order that the minister may stand safely on one leg; above, a high loft for the singers; and, still higher, the most glorified object that met the eye, the agile organist—this is what the devout worshipper saw as he entered a leading church in one of our large cities. The pews, a few stained-glass windows, and the organ alone conveyed any suggestion of a church. The decorations had not the remotest relation to the purpose of the room, and the atmosphere of worship came entirely from the quiet throng of men and women who joined in the responses and the hymns. Not so much of the bearing of reverence did the minister himself bring. No live coal from the altar had touched his lips. The prayer, spoken while the people were standing, had no accent of awe, no sense of the Infinite Presence. It was strangely short, appearing to be mere deference to the propriety of the occasion, and consisted of a catalogue of subjects to which the attention of the Creator was directed, in which no general human need intruded.

If this were an unusual thing, it would be ungracious to expose it; but it is a sign of a tendency in contemporary religion. It indicates the substitution of the speaker for the religious minister, the audience room for the church, and the displacement of spirituality by ordinariness. The cheapening of public worship, the attenuation of solemnity and piety to the vanishing point, the reliance upon attractions out of keeping with human reverence, lower church ministrations in modern estimation. The tendency is manifest in all branches of Protestantism to-day. Sun-

day, becoming like any other day outside the churches, is less and less distinguishable from other days inside the churches. Reverence cannot be supposed to be dying out in human nature, but the neglect of it, the affronts to it, where most it should be nurtured, is a symptom of dangerous import. If dignity and sacredness are not preserved in the churches, who can say that secularism is to be blamed for their waning influence? If in any of them such a marring of impressiveness is overlooked and tolerated, who can charge the man outside the church with insensibility?

Evangelists Criticise Their Craft

A conference of evangelists representing many denominations was held last week at the Moody Institute in Chicago. The discussion that took place there bears out the observation repeatedly made by *The Christian Century* that the severest critics of modern evangelism are the evangelists themselves. The evils and illusions of revivalism were laid bare at this conference. Plain speech was the order of all the sessions. It was said straight out that saving souls had degenerated into a tricky trade in the United States, and evangelists were accused of adopting the devices of the fakir and the fly-by-night promoter by members of their own profession. Among the practices mentioned and condemned were:

Boosting "free will" offerings in auctioneer's fashion.

Posing for pictures in imitation of vaudeville artists.

Lying about the number of conversions made.

Using "slang" promiscuously.

Breaking chairs on the pulpit to get an effect.

Acting a part in a melodramatic story.

Attacking higher criticism without warrant.

Dr. W. E. Biederwolf of Monticello, Ind., asserted some plan could be found by which evangelists could earn a stated salary instead of depending on "free will" offerings, which might be too small or entirely too large, depending on the evangelist's skill in "getting the money." He condemned the practice of posing for pictures, and said he felt ashamed of himself every time he saw some of the pictures of himself he had posed for before he realized his mistake.

Dr. F. E. Taylor, pastor of the First Baptist Church of Indianapolis, Ind., a former evangelist, told how he was disillusioned: "When I started out as an evangelist another evangelist invited me to come to his house and learn, as he said, the tricks of the trade. 'I have got 'em skinned a mile in taking an offerin',' he said, I was indignant. Imagine a Wesley, Whitefield or a Moody saying this! When they gave Mr. Moody a free will offering of from \$2,000 to \$3,000 for several months' work in London, he handed back one-half of the amount. He said it was too much. Some evangelists exaggerate results in reporting the number of conversions to such an extent that it is nothing less than bare-faced lying. I have sat in the pulpit and counted when evangelists have named the number of persons asking prayer, and I know they named several times more than the facts warranted. I saw 3,000 men rise in a meeting on the invitation of an evangelist who asked all that wanted to be better to rise, and then he reported that 3,000 men had sought God."

Dr. Taylor criticised evangelists who try to get cheap applause by denouncing higher criticism of which they themselves are ignorant. "Evangelists are in danger of becoming artificial," he said, "because they do not keep up with the times in their reading. It is easy to get applause at any time by denouncing higher criticism. When you get the evangelist down in a corner he does not know what higher criticism is and how it differs from lower criticism. I am more afraid of lower criticism than of higher criticism. Insincerity in story telling is another serious evil. I know a prominent evangelist who tells a story as if he was the actor in it, when I know that the story was told him and he was not near the event when it happened."

These are but a few of the drastic utterances of the conference. Such free and vigorous condemnation of the evils of evangelism would be more reassuring to those who have at heart the well-being of the Church of Christ if there were any signs that the critics recognize the more fundamental flaw in the system itself. The condemnation due to modern revivalism must not be confined to specific devices or eccentricities or abuses which figure in the methods of certain revivalists, but to the dominant principle upon which the entire system rests.

The hypnotic principle which underlies most professional revivalistic procedure, even of the more respectable type, is incompatible with the pedagogical method of Jesus. As in so many

other things, our Christian Master anticipated in this point also the findings of modern psychology. Modern psychology shows us that the use of the hypnotic principle belongs to the more primitive stage of society, and that through it very little real progress in the social order is made, though there may be much apparent progress.

Over against this primitive hypnotic principle, science and Jesus place the principle of education, the development of insight and habit, as the true method of progress.

It will be a great day for the Kingdom of God when the Church is thoroughly and intelligently disillusionized as to the possibility of all short-cut methods and settles down to her essential task of religious education.

Parcels Post on January 1.

Postmaster-General Hitchcock expects to put the new general parcels post into operation by Jan. 1. Thousands of people all over the country will be sorry it will not be ready in time for the sending of Christmas packages this year. The post-office department, however, is bending every energy to put the system in operation as soon as possible, but to make arrangements for such a flood of package mail right at the outset as the Christmas season would precipitate is more than can be arranged for in so short a time. As it is, the postmaster-general has cancelled his plans for summer vacation, and will devote the time to organizing the new service. A committee will investigate the methods employed by express companies, and the experience gained by them in handling parcels will be utilized by the post-office as far as possible. This commission will also make estimates of the number of new horses and wagons, clerks and equipment which will be required by the new service. It is true the carriage of parcels will not be entirely new to the post-office. For years it has been possible to send smaller packages of fourth class matter, as well as packages of approximately the size provided for in the new department to foreign countries, or to receive such parcels by mail from foreign ports. But between points in the United States the express companies have enjoyed a monopoly in the carriage of large parcels. The new parcels service is not intended to put the express companies out of business, but rather to break the monopoly by which they have held up express rates to excessive amounts. The express companies will continue to do all heavy express carriage, but parcels under eleven pounds will largely be sent by mail. The turning of this immense flood of mail into the post-office at one stroke is a tremendous undertaking. An army of clerks, in addition to those now employed, will be required. Probably thousands of new mail cars to carry the additional mail will be called for, and the facilities for delivering mail, both in the city and the rural routes, must be greatly increased. But the new equipment will be in the nature of additions to the present facilities, and will not be operated separately. Following its introduction it is freely predicted that many post-office buildings will be found too small or so inconveniently arranged that new quarters seem imperative, and that is another problem which the department will face later. The initial expense will be large, but increased benefit will more than justify it. With the addition of the parcels post, our post-office is assuming its former place among the most progressive of such departments. The revenue which will surely come from this new department of the postal service ought to put a stop to the proposed additional tax upon the people by increasing the rate now charged for postage upon newspapers.

—Dr. J. H. Garrison, editor-emeritus of the *Christian Evangelist*, avoiding party terms and personalities, is nevertheless saying some vigorous things for the Progressive party in his always interesting Easy Chair department. Dr. Garrison, it is now known, was invited by the committee to offer the opening prayer at the Progressive convention which nominated Theodore Roosevelt for President. Through delay in receiving the letter he was unable to officiate.

—More than \$120,000,000 was obtained from the American public through the use of the mails to defraud by the 1,063 offenders arrested by the federal authorities in the fiscal year ending June 30, besides the incalculable amount obtained by those not apprehended. The frauds included bogus mining ventures, fake medicinal decoctions and worthless land deals. Of the offenders arrested, some of them millionaires, 452 have been convicted.

The Enrichment of the Church Life

The Culture of Prayer and of Praise

Edgar DeWitt Jones

That the life of the average church is in need of enrichment is so obvious that no parade of evidences is necessary. Especially is this true of all non-liturgical churches. From a heavily encrusted and historically elaborated litany the pendulum has swung far out toward naked crudity and frigid simplicity. Today there are signs that lead us to believe that the pendulum is slowly swinging back and we could wish that the stopping place would be midway between the two extremes.

It is not possible nor even desirable that our churches have a fixed order of service, but it is altogether desirable that we enrich our service devotionally, that we cultivate reverence and make our meeting houses wholesomely sweet with the perfume of worship and praise. The New Testament does not prescribe any form of worship. We are free to use whatever may be wise and helpful, only let us use this freedom profitably. Robert Browning, perhaps from the memory of his boyhood in York Street Chapel, London, has thus expressed the value of free worship.

"I, then, in ignorance and weakness,
Taking God's help have attained to think
My heart does best to receive in meekness,
That mode of worship as most to his mind,
Where earthly aids being cast behind,
His all appears serene,
With the thinnest human veil between,
Letting the mystic lamps the seven,
The many motions of the spirit,
Pass, as they list, from earth to heaven.

The Culture of Prayer.

First in the order of this enrichment is the culture of prayer. According to the Scriptures, the temple of God is the "house of prayer." Calvin went so far as to affirm that "God declares that prayer is the chief part of His service." This may be an exaggeration but every discerning soul knows that prayer rightfully understood is nine-tenths of the Christian life. Indeed this word prayer so often on our tongue means vastly more than petition or supplication or even articulate speech. The twelve words from the Hebrew of the Old Testament and the Greek of the New Testament, which we translate by the single English word "prayer," means also "communion," "worship," "outpouring of self," "adoration," and "praise." Prayerfulness on the part of all the worshippers as well as on the part of the ministers, the attitude of communion with God, reverent and receptive, means such enrichment as only those who have felt God by the feelings of faith, can know.

A flippant, gossip gathering together of church people, is a travesty and a caricature of a church of Christ.

Mr. Gladstone's Habit.

Mr. Gladstone used always when the weather would permit to walk alone the mile from Hawarden Castle to the chapel where he worshipped, because, as he expressed it, he wished to prepare himself for reverent taking part in the service of God's house. The grand old man held that conversation at such a time was distracting. "Be still and know that I am God," is a good text for a congregation of worshippers to bear in mind.

The late Arthur T. Pierson once said that if he were to build a church he would have it constructed with as many exits as the

Mormon Temple, and that he would say to his congregation, (I quote from memory the substance of what he said): "If you must visit after the benediction, I beg of you to go out of doors as quickly as you can, and do not turn this place into a hotel lobby." I am not endorsing this entirely; indeed, I think it is too strongly put. I am only seeking to show how great souls feel the urgent need of cultivating the devotional spirit in the house of God.

The Preacher's Part.

The preacher's part in cultivating prayerfulness and enriching generally the church life is, of course, paramount. To him is given the golden key that will unlock the flood gates of power, and upon the strong, full tide of prayer to carry the hearts of his people to the very throne of grace and truth.

Many ministers undervalue public prayer. Some of us who always prepare carefully our sermons, seldom or never prepare prayers. We trust to the inspiration of the hour to supply the devotional quality and to our fluency to provide the phraseology. There are a few men so marvelously gifted in public prayer as to warrant such lack of preparation but the average preacher who follows such a course does so at a perilous price. If a minister cannot write out both the Sunday morning sermon and prayer, would it not often be best to write out the morning prayer? I do not mean, of course, that he should always memorize what he has written and repeat it verbatim; but that such a course will greatly increase his power in public prayer I verily believe. Would it not be a further gain in behalf of the enrichment of our services if the minister occasionally used a prayer prepared by gifted and reverent minds of his own or other communions?

Use of Prepared Prayers.

For example the Joint Committee of the Protestant Episcopal Church on Christian Unity has sent out a statement, a copy of which I take it all of the ministers of our communion have received. The statement embodies three prayers, and the committee suggests that on the first Sunday in each month the prayers be used in all Episcopal churches and expresses the hope that other communions will also be glad to use them. The prayers sent out by the Joint Commission are noble in phraseology, lofty in thought and reverential throughout. Would it not be profitable for many of our ministers to make just such use of these prayers as the Commissions suggest? I think it would.

My brethren, let us cultivate prayerfulness in the churches to which we minister. Let us study how best to lead our communicants to the throne of the Heavenly Father and leave them there for increase of power. To do this we must ourselves be prayerful men living close to God and seeking to love like Christ. For

"He prayeth best who loveth best,
All things both great and small."

The Ministry of Sacred Music.

The second item in the enrichment of our church service is that of sacred music. Here indeed is a great aid to faith. No Christian communion except the Friends have failed to use sacred song and, according to Prof. Hoyt, the Friends are now beginning

its use. Says Dr. Hickman, "There never was any land so barbarous or any people so polite but have always approached their gods with the solemnity of music and expressed their devotion with a song."

How dear to our hearts are the hymns of our faith. It has been my privilege to hear some of the truly great singers of the world in the productions of illustrious composers but I have never heard any singing that has lifted me up so grandly and melted my heart more completely than when two years ago in Paris, France, six thousand miles away from native land and dear ones, I heard in a Christian home two young American students of De Rezke, who were also followers of Christ, sing with great beauty and tenderness:

'Abide with me, fast falls the eventide,
The darkness deepens, Lord with me abide!
When other helpers fail, and comforts flee
Help of the helpless, Oh, abide with me.'

Vocal Music in Worship.

Vocal music in public worship has a two-fold function, that of expression and impression. Hymns of expression are the most helpful, voicing as they do the feelings of adoration, penitence, thanksgiving and trust. The function of impression in church music is a minor one, that of impressing and stirring the emotions. As a matter of fact, we sing too many hymns written in a minor key. We sing too many mournful melodies instead of the great, buoyant, robust, virile hymns of jubilant hope and triumphant trust. "My Jesus, as Thou Wilt," is a beautiful poem and the music by Von Weber is exquisitely tender, but it is not a hymn for every Sunday use. The same is true of "I Would Not Live Alway, I Ask Not to Stay," of "They are Gathering Homeward One by One," and many other hymns that are very appropriate for certain times and places, but not at all suitable for constant use. The revisers of our hymnals have wrought well, but there is still much for them to do in the way of eliminating sickly, sentimental hymns along with others that teach a theology that belongs to the dark ages. It may further be remarked in passing that had revisions of hymn books begun seriously twenty-five years sooner, perhaps the iconoclastic work of the Christian Scientist revisers need not have occurred.

Congregational Singing.

If church music is to fulfill its mission in spiritual enrichment, it should, of course, be congregational. No other music is so worshipful, so praiseful, so inspiring, and I may add, no other music is now so rare. Visitors to Plymouth Church in great Beecher's day, were attracted there by the superb full-voiced congregational singing almost as strongly as by the illuminating sermons they were sure to hear. Those who attended the World Missionary Conference at Edinburgh, will never forget the singing when without organ or piano the great throng sang with unctious, such stately worshipful hymns as: "The Church's One Foundation" is Jesus Christ, Her Lord." Quartettes and solos are helpful but, at their best, they are poor substitutes for chorus choirs or singing by all the people. Such singing partakes more or less of the nature of a performance. In that truly important article, "Should Smith Go to Church," by Meredith Nichol-

son, in the June Atlantic, that popular author has this pungent paragraph.

"The presence behind the pulpit of a languid quartette praising God on behalf of the bored sinners in the pews has always seemed to me the profanest of anomalies. Nor has long contemplation of vested choirs in Episcopal churches shaken my belief that church music should be an affair of the congregation."

Common Sense in Criticism.

Not every quartette is "languid" nor all congregations thus sung to "bored," but there is too much common sense in Mr. Nicholson's criticism to laugh it lightly out of court. It is heresy of a serious sort, when the minister proudly professes that he has "nothing to do with the music of his church." And why not? As logically confess he has nothing to do with Sunday-

school, the prayer-meeting or the finances. The music of the church is part of the preacher's task. To make it more spiritual, to have a part in selecting suitable hymns, and to develop congregational singing, all this is at once his task and his very great privilege. There is scarcely a strong congregation in the land but that could profitably employ a chorister to train the people to sing and to form a chorus choir. There is not a church anywhere but needs to enrich worshipfully its singing.

The ministry of sacred song is mighty and the blessed result of such worship is majestically set forth by seer-like John Milton in *Il Penseroso*.

"There let the pealing organ blow
To the full voiced choir below,

In service high and anthems clear,
As may with sweetness through mine ear,
Dissolve me into ecstasies,
And bring all heaven before my eyes."

In the stressing of these two great aids to the spiritual enrichment of the church service, the culture of the ministry of prayer and sacred song, I am assuming the daily striving for Godlikeness on the part of the individual disciple, of right living and high thinking, of the employment of Christian ethics in business and high ideals in the home. If one so endeavors to live and love every day, then on Sunday when he goes up to the house of the Lord his

"Mind and heart, according well,
May make one music as before,
But vaster."

Forgiving Sin

It Costs—It Redeems—It Is Power

By Professor James Denney

In The British Weekly.

It is not only a fact that human beings forgive each other; it is a fact that genuine human forgiveness is bestowed at a great cost. When we are won by it, as it is exhibited by father or mother, by wife or husband, by brother or sister or friend, we can say: I was bought with a price. There is no such experience in the relations of human beings as a real forgiveness which is painless, cheap, or easy. There is always passion in it on both sides; the passion of penitence on the one side, and the more profound and moving passion of love on the other, bearing the sin of the guilty to win him through reconciliation to goodness again. This fact—for it is a fact—goes to the heart of the Christian truth about pardon. What all doctrines of atonement guard and are intended to display, is the cost of forgiveness to God. Why should we question that there is cost? It is the good who feel evil deeply, and have the sternest resentment of wrong; it is their love which passes through an agony as it wrestles with the problems the wrong has created, and while bearing the strain of them unrelieved, is able to win again the heart of the offender.

It Reconciles.

This is the only kind of love which has any suggestion in it of the reconciling, sin-forgiving love of God; and again, we may argue from it on our Lord's principle as from the less to the greater. If ye being evil, are willing to pay such a price to renew the relations wrong has broken, how much more will your heavenly Father be at cost to reconcile his offending children to himself? How dearly bought must that great forgiveness be which is the highest achievement of a love that has borne the sin of the whole world! What is suggested to us by such a line of thought is clearly revealed in the cross. God's forgiveness, like all the real forgiveness we know, comes through an agony and a passion; and at Gethsemane and Calvary, our hearts open to this truth. The difficulties which have been felt in some doctrines of atonement—perhaps we should say which have been made by them—are due to contrasting Christ with God in his atoning work, instead of recognizing that he is God's representative there. It is the Father who sends him. It is the work of the Father he is doing. It is the Father he is revealing, in particular.

Can Never Fathom.

He is bringing home to our hearts what our own experience of forgiving surely makes only too credible, that the forgiveness of God rises up through the depths of a passion that the sinful can never fathom. It is not easier or cheaper than our forgiveness. It is not alien to it, so that neither could help us to understand the other. It is akin to it; but in cost, as in value, it rises above it as heaven is higher than the earth. Why should we quarrel with the atonement which in revealing the cost of forgiveness to God, stamps that forgiveness as genuine, and brings it into relation with all that deserves to be called forgiveness among ourselves?

Powerful Motive.

There is another fact connected with human forgiveness which provides the key to some of the most paradoxical statements about the Christian life in the New Testament. Even when it is only one human being who forgives another, forgiveness is the most powerful of all motives to a new mode of behavior. Nothing in point of fact strikes so deep into the human heart, evokes penitence so tender and unreserved, carries with it such joy and such sorrow—in a word, such inspiring and regenerating power. Forgiveness not only restores the old relation which wrong had dissolved; it gives the offender a new and more tender sense of what is due to it, a loyalty to its obligations unknown before. Until forgiveness revealed the love which his wrong-doing had wounded, he was hardly conscious it was there; now he can hardly be conscious of anything else. It is not a legal obligation which binds him. He is upon his honor now, and it would be a disloyalty worse than any legal transgression if he wounded such love again. It has taken through forgiveness a security for his future goodness with which nothing in the world can be compared.

Voices of Old.

Even in Old Testament times, and under a legal dispensation, there were evangelical voices which could sing, There is forgiveness with thee that thou mayest be feared. It is God's pardoning love which secures, and is intended to secure, man's reverence for him. He is feared—that is, in the proper Old Testament sense; he is the object of religious adoration—not because he imposes laws upon men, but because he forgives and

redeems. The consciousness of pardon is a far more potent thing than any consciousness of law for producing good men. This is the key to all that is paradoxical, and at the same time to all that is characteristic and profound, in St. Paul's gospel. What the law could not do, forgiveness does; it creates the new heart, and with it the new holiness. It is not anything statutory which makes saints out of sinful men; it is the forgiveness which comes through the passion of Jesus. That is in strict agreement with the analogy of human pardon; nothing works such deep and far-reaching transformations in character. The child whom his father or mother forgives through pain cannot but be good while the sense of this forgiveness rests upon his heart; and it is this simple principle, or rather this simple fact, on which the gospel rests. God trusts to the sense of forgiveness to produce in men the righteousness which law could not produce.

Paul's Principle.

It is amazing to see New Testament scholars accuse Paul of incoherence, and find in his writings, or even in a single closely knit epistle like Romans, two different gospels unrelated to each other, the one meant to explain forgiveness, the other to secure holiness. Paul has only one gospel, the gospel of forgiveness; but he knew that in God's forgiveness, as in man's, lies the deepest secret of moral power. It would have seemed incredible to him, as it may well seem to anyone who argues on the basis of human experience, that forgiveness should ever be thought of as if it were self-contained or morally impotent. It is a truth which we can verify in common human relations every day, that forgiveness regenerates, and it is this simple truth which gives unity both to the mind and the gospel of St. Paul. Forgiveness regenerates, and nothing else does; even among sinful men this is so.

O, let us sing, my comrades,
Of blessings by the way—
Each cloud's a silver lining,
There's blue beyond the gray;
Ah, as we sing about it
The shadows break apart,
And all the world's in sunshine
Because we're light of heart.

—Eben E. Reesford.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XVI.

"Now that we are here," said Van Shaw, "I simply want to repeat what I said. You don't butt into my affairs. Keep out. Coleman overheard a part of what you told Mrs. Douglas to-day while you were near the cemetery rock. He was on the other side of it. What you said may be true, but I consider it a sneaking thing and I won't stand for it."

Bauer was still. In the first place he had never faced such a situation and in the darkness there he swiftly recurred to his talk with Mrs. Douglas. He had found her already prepared for a part of what he had to say. Esther, sensitively intelligent in anything relating to Helen's welfare, had not seen Van Shaw a moment before she felt a repulsion for him amounting to horror. What Bauer told her from his own knowledge of Van Shaw's immoral life in Burrton roused all her mother instincts to protect her child from a fate worse than death if she should marry a man who had already fallen. She shared in the fullest degree with Bauer's deep fear that Helen might, in her desire for the soft and beautiful things of wealth, risk her very life itself, not because she knew she was doing it, but partly through ignorance of the real character of the man who had the unblushing selfishness to ask a pure girl like Helen to accept him as a husband, knowing himself to be what he was.

And Bauer, measuring in his slow but not stupid fashion all the consequences of his action in warning Mrs. Douglas, knowing clearly the code of morals governing men like Van Shaw and the wicked and unchristian standard of even so-called Christian society in condemning what it called "telling on others," nevertheless went forward to do what seemed to him to be only necessary in the name of common honor and decency.

The fact that Van Shaw had found out what he had done did not disturb him greatly. The only thing that troubled him now was to hold himself sufficiently in hand. He had never hated anyone in his life except this rich man's son and he had been slow to entertain that feeling for him. But it had grown like a tropical plant within the last three days. And all the old Teutonic rage latent in him was at the boiling point whenever he thought of Van Shaw and Helen together. He said to himself there in the darkness that if there had been light enough to see Van Shaw's sneering face he would have struck it. He remembered hearing his own father say once that one of his ancestors at Lausbrecken had choked the life out of a family enemy, using only one hand around the man's throat. He was so afraid of himself now that he involuntarily stepped back away from Van Shaw and Van Shaw noted it and put the action down to cowardice or fear.

"Well, are you going to keep out of my affairs? Is it any business of yours whether I try to make friends with the Douglasses? Or perhaps—" he suddenly changed his tone as if a new thought had broken in on his mind. "Look here, Bauer. Perhaps—well, maybe you don't understand—I am go-

ing to marry Miss Douglas!"

"What!" Bauer cried out. He stepped nearer Van Shaw and Van Shaw stepped back, nearer the edge of the rock.

"Well," Van Shaw laughed. "That is, as soon as she says yes, I am. My intentions are all right. But—" and his accustomed mood quickly reasserted itself, "I warn you to keep out. Leave my affairs alone. A fellow whose father and mother have done what yours have, isn't in the best position to throw stones at other people."

Felix Bauer long afterwards confessed to the dearest friend he had, that in that moment he had the nearest approach to the thought of murder and hate he ever knew. But before he could reply to Van Shaw's brutality he saw him stagger and reel and throw up his arms on the edge of the rock. He heard him cry out, "For God's sake, Bauer!" and then he fell backward and disappeared over the cliff.

For a second Bauer stood in his place smitten with horror. He was totally ignorant of the character of the ground where Van Shaw had been standing and of what lay below. Evidently a shelving piece of the rotten sandstone had broken off. How much of the edge was dangerous it was impossible to tell there in the dark.

He uttered one loud cry of "Help!" and then flung himself down full length and dragged himself to the place where Van Shaw had disappeared.

Just as he reached the edge, he heard fragments of the rock go rattling down and a sound as of a heavy body falling somewhere. He peered over fearfully. He shouted again. He looked, straining down, and it seemed to him that about twenty feet below he could see a huddled-up body lying on a projecting ledge.

And then Felix Bauer did as brave or as foolhardy a thing as anyone ever did. It was partly to punish himself for the murderous feeling he had entertained a moment before that he now said, "Good God! I must save him now. Help me, God! Help me!"

He swung about on the edge of the ragged rock and let his feet down. He felt a projecting knob of something, and then for a sickening second he paused and shouted again and then he let go, hugging the face of the cliff. As he went down, he began to realize thankfully that the cliff was rough and irregular. His hands were running blood, but he did not know it. As he felt resting places for his feet, or anything for his hands to clutch, he sobbed, "God help me! God help me!"

He was down at last near enough to see that Van Shaw had fallen in a bent-over position on a shelf of rock, a little more than wide enough to hold his body. He called to him but received no answer. At last he was near enough to drop down on the ledge but as he was about to do so, Van Shaw, with a groan of pain, turned over, and began to roll towards the edge.

Bauer desperately let go of everything, fell in a lump and snatched at Van Shaw. He caught one arm and, panting, held onto it. The rest of Van Shaw's body was hanging over the side of the ledge, and even in that critical moment Bauer recalled his first view of Oraibi rock as the wagons had

come up from the Oraibi Wash and the Tolchaco party had scanned through the field-glass the inaccessible sides. But he was on the opposite side now and how far it was below the place where he now was he could not tell. Only he knew it must be a killing distance down there in the dark that seemed to be reaching up black, heavy hands pulling at Van Shaw's unconscious body, pulling at it harder and harder every second. He could feel himself slipping down across the smooth ledge which offered no place for his sliding feet. He was using his last strength, but every second it seemed impossible. His lungs were bursting. The red taste of hot blood was in his mouth; he had a confused thought that he could let go of Van Shaw's arm any time, but he did not let go. He was slipping, slipping down, pulled inch by inch by those strong black hands of the dark down there, but still he clung and sobbed, "God, save us!"

And then Elijah Clifford's voice called to him.

"I'm coming, Bauer, I'm coming."

The voice gave Felix one more ounce of strength. He exerted it, was conscious that someone was down there with him farther off at the side of the ledge, then his hold loosened, everything turned black and he did not know any more.

When he came to himself he was lying on one of the seats of the little chapel. Anxious, white, frightened faces were all about him. He was dimly aware of Mr. and Mrs. Douglas and Mr. and Mrs. Masters and Elijah Clifford and Miss Gray and Helen and a group of tourists, one of whom he heard Mr. Douglas call "doctor." He seemed to feel conscious of another body that was lying on a bench near him, the body of Van Shaw; and as it stirred and groaned, he had an undefined feeling of thankfulness that he was still alive and that no murder had been committed. And then the hot taste of blood came into his mouth and he knew his hemorrhage had come on again.

He was too weak to talk and felt irritated at the hubbub about him. But cots were soon provided and he and Van Shaw and Helen were carried down the trail to their tents, where a curious and interested group soon gathered. Van Shaw had broken his shoulder and one leg. The doctor was not certain about other and internal injuries. But Van Shaw was conscious and unless something unforeseen took place, he was in a fair way to recover.

Everyone was excited and sleep was out of the question. So when everything possible had been done for Bauer and Van Shaw, Elijah Clifford told what he knew of the accident and in his own way related his share in the evening's adventures.

"You see, I had just lighted our lantern and had stepped out of the chapel to light our folks down the trail when I heard Bauer's cry for help. I hadn't seen him go out and I didn't know what he was doing out there, but it's always been a rule of the Mission when any one yells 'help,' to run in that direction. I fell over an old standard oil can and broke my lantern and my shine. And I guess while I was down, Bauer was just getting over the edge of the rock.

"Say! Talk about recklessness, I take it Herr Felix Bauer has us all beat a-run-down-the-trail-and-back. You strangers from New York, how would you like to back off the top of the Flat Iron Building, hang onto the coping with your fingers for a second and then let go, trusting to strike a window ledge or something between the soles of your shoes and Madison Square? Well, that's just what this tuberculosis son of Germany did, and if it doesn't knock all the snake traditions of this old rock into piki bread crumbs then I have lost my way and forgotten where I started from."

"How about yourself?" asked one of the New York tourists. "Didn't you go down the same place?"

In the light of the camp fire it was not easy to see that Elijah Clifford actually blushed. But he did, and Miss Gray sat near enough to note it. If Elijah Clifford had not been so embarrassed by the New York man's question he might possibly, if he had been looking in Miss Gray's direction, have seen a new face on her face. A look of shy admiration that belongs to the borderland of another country called affection, which is a nearby statue to another called love. But Clifford hastened to say:

"Oh, I had a light to go down with. When I fell I broke the glass, but lucky the light did not go out, so I could see where I was going. And when I got down, there was Bauer hanging on to Van Shaw's arm in the most affectionate manner, as if he didn't want to have him leave before his visit was over. I hadn't more than time to get my foot braced on the lantern or something, when Bauer turned his friend over to me and for a minute or two he was on my hands, but by that time the folks up on top had let down some ropes and we soon got everybody up all right."

"Elijah," said Mr. Masters reproachfully, "why don't you go into the details? You know that when Mr. Douglas and I climbed down on the ropes, you were almost over the edge with Van Shaw's body."

"Well, that's the most slippery piece of rock I ever felt," said Clifford, and again he failed to note a movement on the part of Miss Gray. When Masters had said that Clifford had almost gone over the edge of the ledge with Van Shaw's body, she had put out the hand nearest Clifford, as if to hold him back.

"Yes," said Clifford, "that ledge is smooth and no mistake. If any more folks are going to fall over onto it, I think the commissioners in Orabi ought to drive some nails into it, or else build a neat little concrete wall around it. There were times while I was down there thinking it over, that I would have given considerable for a good, high English garden wall on the other side of Van Shaw's body and me. A lantern is a poor thing to brace your feet on. It lacks staying powers."

"Gentlemen," said Masters, turning to the group around the fire, "we have had a most wonderful deliverance from a tragedy and it is due to the heroism of two of the bravest men that ever lived. Elijah, don't interrupt me. The only way we can express our thanks is to go to the Heavenly Father with them," and without a moment's pause as if it were the most natural thing in the world, as it was with him, Masters broke into a prayer of thanksgiving so tender and eloquent that Helen, whose cot had been placed in one of the tents with its front opening near the fire where she could hear everything, bent her head over on her arms and cried.

She had been under a great nervous tension all day. And this last scene, coming as a most astonishing climax to it all, affected her quick imagination. Another thing had added to all the rest, at the memory of which she blushed as she hid her

face in her hands during the quiet that followed that prayer by Masters.

When the three cots, her own, Bauer's and Van Shaw's, had been brought down the trail, at one place in a turn of the passage, while the bearers had to set the cots down to make some changes in the way of carrying them, her cot had stood a moment by the side of Van Shaw's. And in that moment, in the pale darkness, softened by the light of two or three lanterns, she had felt her hand seized. She almost screamed. It was Van Shaw's hand that had reached out from his blanket and for a moment he had almost crushed her fingers. She was not certain even now that he had known what he was doing, or that it was more than a convulsive movement in his semi-conscious condition. But the memory of it burned her cheeks like fire, and long after the last embers of the camp fire had died into grey ashes, she lay there in the tent wide awake and sleepless.

After a while she grew aware that her mother was sitting close by her. Esther had determined, after what she had heard from Bauer, to have a talk with Helen at the first opportunity. The accident to Van Shaw had changed her purpose somewhat, but she said to herself it had not changed the facts in the case of Van Shaw's character, and the matter was still in the same condition as before the accident happened. With that in mind, mother and daughter began to talk together almost in a whisper, mindful of the thin tent walls and the nearness of the other members of the party. Their precaution was, however, almost needless, for everyone in both camps was sound asleep, and Van Shaw's own wagon and tent were at the farthest bounds of the camp, removed from the rest so he would not be disturbed.

"I can't sleep, mother, it has been such an exciting day. Was there ever such a day in my life? And I think this last thing has shaken me. I never knew before what it meant to have nerves. But I can't shut out the picture of that snake dance and that terrible cliff and—"

She hesitated and then feeling her mother's hand enfolding hers, she said, with the frankness that had always been true of her confidences with her mother.

"There is another thing that has made the day different from any other day for me. I ought to tell you, mother."

"Don't tell anything that belongs to you as your own."

"No. But this belongs to you. I cannot rest without telling."

Helen was glad the darkness hid her face. She told her mother plainly what Van Shaw had said to her up there on the rock during the brief time they had been alone.

When Helen had apparently told all, Esther was silent. Helen began to feel frightened. "Well, mother, you don't blame me, do you? Did I, have I—at any time given him any—any—encouragement to think—"

"No, no, dear, I am sure you have not been unmaidenly. But you do not know all—as I do, as others do, of this young man. I think you ought to know before you let your feeling, whatever it is, go farther."

And in a direct, plain way, as she had always talked with her children, Esther told Helen what Bauer had told her.

When she finished, the girl was silent so long that her mother began to fear again, that deadening fear she had experienced of late whenever she had come to realize the girl's infatuation for the luxurious life. But Esther was not prepared for the question Helen asked when she broke her long silence.

"How did you come to know all this, mother? How do you know it is true?"

It was Esther's turn to be silent. If she told Helen that her source of information was Bauer, the girl might reasonably put

it down as due to the jealousy of a rival, and so question its reliability. As a matter of fact, at that very moment, Van Shaw's parting words were in Helen's memory, "Don't believe all the stories you may hear about me."

"Mr. Bauer told me," said Esther slowly. "He knew the facts. They are known to others at Burrton. His only motive was to save you the—"

"He might spare himself the trouble," said Helen, sharply. "I can't help thinking he is interfering in my affairs and especially in Mr. Van Shaw's."

"He certainly interfered in his affairs when he saved his life to-night," said Esther quietly, and the words smote Helen almost like a blow. For she realised for the first time that night that her sympathy and imagination had been exercised almost wholly for Van Shaw, broken and bruised in that awful fall over the cliff. "Saved his life!" Bauer had done that! After telling her mother the story she had just heard! It was a most wonderful thing to do, as Elijah Clifford had said in his narrative out there a little while ago. And yet, and yet, she heard herself saying to her mother the next moment:

"It seems strange that Mr. Bauer should tell you this. It doesn't seem possible. I can't believe it!"

At that, Esther could not suppress a heart cry so full of agony that Helen was terrified.

"Mother! mother!" was all she could say. But Esther quickly calmed herself.

"Helen, if this young man should be unworthy of you, could you give yourself to him simply because he had money to offer?"

"No, no, mother, I am not wicked like that. You must not think so. I could not help questioning Mr. Bauer's statements. He is not altogether—" she could not say the word "disinterested," and her mother said it for her.

"But he knows how hopeless his case is. He is not expecting to gain any favor by telling me what he knows. Can you not see it is simply to save you from making the most awful mistake a girl can make in all her life when she unknowingly marries such a man? Bauer never expects to be a successful suitor. I do not believe you have any true measure of his feeling for you. But he is willing to risk anything to spare you misery. Cannot you see that? What other motive could he have? He is not a rival. The poor fellow told me frankly that he had given up all hope for himself. It is pure friendship, and it is so rare and so beautiful a thing that you cannot afford to trample it down or disbelieve the story he told me. Helen, if you should let your admiration for money and its power take such a step as to encourage a man like Van Shaw, it would break your mother's heart. But worse than that, it would break your own. Oh, you cannot, you will not do such a thing."

What could Helen say to that? And what less could Esther say to her? Let the careless mothers in America answer—the mothers who never talk frankly with their daughters about these things, and the careless daughters who never take their mothers into their confidence. How many unhappy marriages would never occur if mothers did their duty and daughters listened to and heeded the best friend they have on earth.

(To be continued.)

I did not know the sky could be
So very soft, so very blue;
I did not know the land and sea
Could spread so fair before my view,
Until I learned, one cloudless day,
To banish hatred from my heart,
To put my foolish doubts away
And bid my envy to depart.

—S. E. Kiser.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE QUESTION THAT IS ALWAYS WITH US

With ten millions of negroes in our midst, the race question is always with us; but now and then certain current events bring it more strongly to the front than usual. Two such occurrences have transpired, one bearing on the social, the other on the political status of the negro.

A few days ago the white wife of Jack Johnson, the black prize-fighter and heavy weight champion of the world, committed suicide; the reasons given were that she was a social outcast from both the white and black races.

A few weeks ago the Progressive party, with Colonel Roosevelt for its presidential candidate, practically eliminated the southern negro from its plan of campaign. Both of these events happened in the North; the non-recognition of the southern negro came from a branch of the Republican party—the one that was responsible for his enfranchisement. Southern prejudice, therefore, played no part in either of these significant occurrences.

These things make us feel that the negro problem is not yet solved, and that it is still our task to study it patiently and thoughtfully, in the light of the half century that has transpired since the Civil War. We should do this as Christians, because of our obligations to a needy and inferior race; we should do it as patriotic citizens, because, as Mr. Bryce says in his *American Commonwealth*, the presence in our midst of these millions of an alien race is one of the greatest problems and dangers that our government has to face.

Not a Disappearing Race.

First, let us look the salient facts in the face. It has been claimed by some (and the wish may have been father to the thought) that they are a disappearing race; it is said that they lack the stamina and vitality of the white race, that their unsanitary habits and surroundings make them an easy prey to certain diseases, and that their death rate is very high. But a study of our census reports shows that their birth rate is far in excess of their death rate—no alarm has ever been sounded (even by Mr. Roosevelt!) about race suicide among the negroes. The fact that they have more than doubled in numbers since the war forces us to abandon any such hypothesis as that. If we are looking for a disappearing race, we can find it in the Indians; they once owned and inhabited this continent, and now number less than three hundred thousand; they have but thousands now, while the negro has his millions.

Refuse to Be Colonized or Segregated.

The dream of transporting the negro to the Liberian Republic has proven to be an iridescent one—they flatly decline any such solution of the problem. They have strong local attachments, and are a timid and ease-loving race. There is nothing of the fibre of the pioneer in them; they are lacking in the hardihood to dare new conditions and endure new hardships.

Neither will they submit to being segregated by themselves. At one time there was some talk of setting apart a state for them in this country, but one who knows them realizes that they would never agree to that. One of the first aspirations of the

well-to-do negro is to get away from the negro section of the town where he lives and move to a white folks' street.

If the negro continues to increase as he has in the past fifty years; if he will not be transported back to the country from whence he came; if he will not be set apart in communities by himself—he is here in our midst, and here to stay in ever-growing numbers. And it behooves us to look the situation straight in the face and deal with it as wisely and justly as we can.

In looking backward we can now see that certain mistakes have been made in our dealings with them, and that the negro has suffered as a result of them.

Glad Slaves are Free.

I am not alluding to slavery as one of these wrongs. I am thankful that they are free, and that the inherited burden of slavery is lifted from the South; yet, in a certain sense, the intimate association of a race fresh from barbarism with a superior race, in the home and on the plantation, brought about a quicker uplift and civilization than if they had come as immigrants, like the Chinese and Japanese. Many of the great plantations were industrial colonies, and were all but patriarchal in the relations of master and slave. While there were doubtless instances of the presence of the power of the master over the slave, yet, on the whole, those relations were kindly and mutually helpful; this statement is proved by the fact that while all the men, even the boys, of the South were in the army, and the negroes were left as protectors and bread-winners for the women and children, not a single instance of misuse of their power is on record, but innumerable examples are known of their fidelity and devotion to their helpless charges.

Three Mistakes.

One of these errors was in the way that this freedom was given to them. Their emancipation was immediate and unconditional, when it should have been gradual. Think of a child race, which had always been provided for, untrained, improvident, suddenly thrust out on the world, and told they were free to earn their own living!

Another mistake was giving unrestricted suffrage to such a race, some of them but a few generations from barbarism. How they fell into the hands of the Philistines, who used them for their own selfish and base ends; how the South suffered in the dread Reconstruction period, no tongue or pen has yet calmly and adequately told! But the negroes themselves were the worst sufferers, for they became the tools of unscrupulous politicians, who used them for their own ends, and the moral ideals of a simple and ignorant people suffered shipwreck, as far as citizenship was concerned. How much better to have given them suffrage slowly and with limitations, as we are giving it in the Philippine Islands!

False Education.

Another wrong they suffered was a false education—an education that unfitted them for the great lines of work opened to them, and left them untrained for the avenues of livelihood that they could follow. Our Census Bureau states that two-thirds of

the negroes follow agriculture for their living, and more than one-half of the remaining third follow manual and industrial trades. We are just beginning to realize that they need education of the hand and eye, as well as of the brain.

The negro, then, is here, and here to stay. If it is true that certain mistakes have been made by his friends, it proves that we have yet much to learn in dealing with him. In our study of the problem, we should be swayed neither by race prejudice nor by gushing sentimentality. While the great majority of negroes still live in the South, yet the census figures indicate a steady migration to the North. In Washington, D. C., the negro population is 94,446. The North and the South must tackle the question together, for it is a national problem.

As for the political perplexities, suggested by the action of the Progressive party, the *Modern Womanhood* page is too diffident to suggest a solution, or even venture an opinion.

The Social Problem.

But as to the social problem, suggested by the suicide of the unhappy white wife of the black pugilist, it has very definite convictions, and is not loth to express them. They are that marriage between the two races is forbidden by the statutes in a majority of our states, and by public sentiment (with few exceptions) in all of them. With ten millions of negroes in our midst, it will not do for us to have any compromise on this question, if we wish to preserve race purity in our land. As nearly all of our social life is based on a meeting of the sexes, with marriage as a possible result, social relations between the races is impossible; where marriage is forbidden, social intercourse is out of the question. This is a hard doctrine, and many may not be able to receive it; but it is written by one who knows and loves the negro, and who believes she is writing as truly in their interests as in those of her own Anglo-Saxon race.

I. W. H.

Mother's Face.

Three little boys talked together,
One sunny summer day,
And I leaned out of the window
To hear what they had to say.

"The prettiest thing I ever saw,"
One of the little boys said,
"Was a bird in grandpa's garden,
All black and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the show—
I wanted him awful bad."

"I think," said the third little fellow,
With a grave and gentle grace,
"That the prettiest thing in all the world
Is just my mother's face."

—Eben E. Redford.

When you looked into my mother's eyes you knew, as if he had told you, why God sent her into the world—it was to open the minds of all who looked to beautiful thoughts. And that is the beginning and end of literature.—James M. Barrie.

Church Life

EVANGELISTIC MEETINGS.

Star City, Ind., O. A. Newton, pastor; Chas. S. Earley, evangelist; continuing Springfield, Mo., First Church, W. A. Harlow, evangelist; continuing.

Fairview, Ill.; J. Newton Chloe, evangelist; continuing.

Rantoul, Ill., J. W. Porter, pastor; Chas. W. Ross, Pastor at Litchfield, evangelist; continuing.

Wellsville, N. Y., Chas. N. Filson, pastor; W. J. Minges and company, evangelists; 178 first invitation; continuing.

Logansport, Ind., J. H. Craig, pastor; Five brothers evangelists; 48 first week; continuing.

Kansas City, Mo., J. F. Quisenberry, pastor; J. B. Boen, evangelist; 11 first Sunday.

Blue Springs, Mo., W. A. Morrison, pastor; W. L. Harris of Hutchinson, Kan., evangelist; 26; continuing.

Slater, Mo., Robert M. Talbert, pastor; Allen Wilson, evangelist; 8 first week; continuing.

Cincinnati, Ohio, Madisonville, H. F. Rector, pastor; Roy L. Brown, evangelist; beginning.

RESIGNATIONS.

Joseph Clark, Ludlow, Ill.
W. D. Trumbull, Fayette, Ohio.

CALLS.

A. R. Adams, East St. Louis, Ill., to Helena, Ark. Accepts and begins work Oct. 1

Dan R. Taylor, Bessemer, Ala., to Selma, Ala. Accepts.

H. E. Van Horn, Capitol Hill, Des Moines, Iowa, to East Portland, Portland, Ore. Undecided.

H. A. Van Winkle, Sheridan, Ore., to Heppner, Ore. Accepts.

Morton L. Rose, Colfax, Iowa, to Elliott, Iowa. Accepts.

J. F. Rice, Rosalia, Wash., to Colfax, Wash. Accepts.

Albert Nichols, Winfield, Kan., to McLemare Avenue, Memphis, Tenn. Accepts.

ADDITIONS TO THE CHURCHES.

Macomb, Ill., Allen T. Shaw, pastor; 100 the past year.
Plymouth, Ind., 93 in past two years.

Youngstown, Ohio, First Church, is discussing a new building enterprise.

Georgia Disciples will hold their state convention at Rome, Nov. 5-8.

A new church house costing \$15,000 was recently dedicated at Commerce, Tex.

East Side Church, Lincoln, Neb., will build a new edifice costing close to \$30,000.

John P. Sala, of Dayton, Ohio, was elected president of the union ministers' association.

Leroy M. Anderson, recently of Ada, Okla., has begun his new work with First Church, Macon, Ga.

An illustrated souvenir of the Scoville Mission in Australia has been reprinted from the Australian Christian.

E. M. Smith has been pastor at First Church, Decatur, Ill., four years. He has accomplished substantial and remarkable results in that time.

B. H. Hayden whose call to Beckley, W. Va., was recorded in these columns two

weeks since has decided to remain with the church in London, Ont.

Colored Disciples in Bloomington, Ill., dedicated a new house of worship recently, with State Secretary J. Fred Jones officiating. George Hoagland is pastor.

The passing of J. A. Seaton at the home of his daughter in Santa Ana, Calif., removes a preacher widely esteemed in the Disciple fellowship. He labored many years in Iowa, one of his last pastorates being at Marion in that state.

A ten dollar limit was put upon gifts asked by Pastor Charles S. Medbury of his University Place congregation in Des Moines, Ia., to be used for repairing the church building. One thousand dollars was thus secured.

Tennessee state convention was held at Clarksville the week of Sept. 16. All the national societies were represented by secretaries on the program and in addition Ira M. Boswell, of Chattanooga, Carey E. Morgan, of Nashville, and Dr. Hall L. Calhoun, of Transylvania University, Lexington, Ky., made addresses.

Centennial Church, Bloomington, Ill., has recently inaugurated the weekly offering plan for missions. Milo Atkinson, the pastor, has accepted a call for a third year with the church. An average of \$6,000 per year is the record of the past two years. The minister will attend the Louisville convention with all expenses paid by the church.

With Evangelist B. L. Wray directing the movement, a new church was organized in the country five miles from Flanagan, Ill., and equi-distant from Long Point and Dana. The charter membership numbers twenty-four, and a building recently moved from a distant location has been granted for the permanent use of the new congregation.

Dr. Sun, of China, is a Christian man. He was the first president of the Chinese Republic. He is one of the best and ablest men that country has produced. For fifteen years he has worked day and night with pen and voice under the ban, and often in imminent danger, and all for the supreme purpose of leading his beloved land out of the slavery of the Manchu lords.

Professor Grubbs' Passing.

The death of the venerable I. B. Grubbs, for many years teacher in the College of the Bible at Lexington, Ky., is announced. Professor Grubbs was associated intimately with the late Professors Charles L. Loos and J. W. McGarvey. His death occurred on Sept. 18. Alumni of the College of the Bible and the Disciples brotherhood generally will respond with tender feelings to the news of his passing.

Five Years Remarkable Growth.

Linwood Boulevard Church, Kansas City, is celebrating the beginning of its pastor's sixth year. Since Burris A. Jenkins became its minister this congregation has grown from 585 persons to 1,200. Announcement is made of the early beginning on the new \$50,000 addition to the present beautiful church building. The new portion will be built especially for carrying on the work of religious education of which Richard W. Gentry is director.

Achievements at South Bend.

Geo. Watson Hemry has begun his seventh year as pastor of the First Christian Church,

South Bend, Ind. In the six-years' ministry just closed, the work has made a general advance. Among other accomplishments, a new building has been erected at a cost of \$50,000. The second anniversary of the dedication will be observed the first Lord's day in October. During the minister's vacation the pulpit was supplied one Sunday by P. J. Rice and three Sundays by W. C. Bower very acceptably.

Churches Want Union Men.

An interesting item of increasing recurrence in the correspondence of committees seeking new pastors is the statement that he must be willing and prepared to follow up the movement toward the practice of Christian unity which the church has been fostering. Evidently the churches are tired of "fighting the sects," and wish leaders who can interpret the new spirit of co-operation and unity that is abroad throughout Christendom. And the churches wish with increasing earnestness to practice the unity which they ask their leaders to preach.

Church to Keep Open Daily.

First Church, Bloomington, Ill., will keep its doors open every day from 8 a. m. to 5 p. m. Passers by are invited to enter for rest, meditation or prayer. "Just why a church should be closed and locked fast six days in the week is a question I have never seen satisfactorily answered," says Edgar De Witt Jones the pastor. "Time and again I have sought to enter some of the large city churches and found them locked. Of course there are exceptions, but very few of the churches other than the Catholic and Episcopal are open daily for worshipers or visitors."

A. R. Moore's Record at Birmingham.

A. R. Moore closed nine and a half fruitful years of ministry in Birmingham, Ala., on August 25. There were two added at the last service making 146 this year and 910 for the period of his Birmingham ministry. The church roll revised to date contains the names of 575 resident members and 121 non-resident. The congregation erected and paid for the present house of worship, organized two new churches, one of which is now self-sustaining and has become a living link in both the Home and Foreign fields. Mr. Moore has begun his new work at Savannah, Ga.

Prayer for Moslem world.

The World's Evangelical Alliance asks all Christians everywhere to set aside Wednesday, October 16, as a day of prayer for the Moslem world. This date is the hundredth anniversary of the death of Henry Martyn, who was a pioneer in the evangelization of Moslem lands. The topics suggested for prayers are as follows: (1) For Moslem Governments and for Christian rulers in Moslem lands. (2) For the wider circulation of the Word of God and Christian literature among Moslems. (3) For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world. (4) For all preachers and evangelists among Moslems, and for their message of reconciliation. For converts. (5) For the arrest of Mohammedan progress in Africa; the success of missions on the border-marches of Islam; and that all Christian societies in these regions may realize the need of working.

Opposition is Plainly Weakening.

The article by I. J. Spencer in reply to inquiries on the representative convention plan, appearing elsewhere in this issue, taken with E. F. Daugherty's incisive polemic in the Christian Standard of last week on the same subject, should, and doubtless will, effectually settle any lingering oppo-

sition or fear with respect to the committee's report. The Standard's weakness has not been so manifest in any battle it has fought since the Pittsburgh program fray as in its attempt at answering Mr. Daugherty. It begins to look as if the new order of convention will be organized at Louisville with none save negligible opposition.

An Evangelistic College President.

Chancellor William Oeschger of Cotner University and President R. H. Crossfield of Transylvania University are two heads of Disciple colleges who engage in an itinerant ministry including the conducting of evangelistic meetings. During the past year Mr. Oeschger delivered 177 sermons, 113 addresses before churches, conventions, and school teachers. He held six revival meetings, in which 196 persons came forward either to take membership with the church or to make the good confession. One church was dedicated. Two national educational congresses were attended. Addresses were delivered before eight district church conventions, and one state convention.

Healing as Well as Teaching and Preaching.

First Church, Louisville, Ky., E. L. Powell, pastor, maintains a free clinic and dispensary in the city, ministering thus to the healing of the body as well as the healing of the soul. The support of the institution comes from the "Christian Educational Society," an incorporated organization within the church which engages besides this in many good works. In a small way the dispensary is a metropolitan hospital, where delicate surgical operations are items of the day's work. Not only is the service of a specialist provided the sufferer, but medicine is given those in need. The optically imperfect are treated and, where necessary, deserving people who are not able to buy glasses are fitted free of charge. The clinic is open daily. Public-spirited and charitably-inclined doctors, each a specialist in his line, have devoted hours of each day to the cause.

Steps to Life's Summit.

"I am," "I can," "I ought," "I will"—these four affirmations, said W. F. Richardson at First Church, Kansas City, recently, mark the steps by which man mounts to the summit of life. "First, 'I am,'" said Mr. Richardson. "This means self-consciousness or realizing of one's personality. Second, 'I can.' Young men wait for a 'pull' to bring them to success, when 'push' is what they need. Duty is always and everywhere possible. We can do the very things for which we were made, if we will. Third, 'I ought,' the consciousness of responsibility. None are free from this obligation save those who lack personality and power. The individual of normal estate is bound to make the best possible use of his opportunities and abilities. Fourth, 'I will.' This is self-expression, or consciousness of character. Not until one merges his personal consciousness into recognition of power and acknowledgment of obligation, can he be said to have attained to real character."

Secretary Corey in Africa.

Stephen J. Corey writes under date of July 28 that he is on board the Oregon steaming up the swift Mombayo river through the dense Congo forest. He says, "The Oregon is a splendid steamer and made the swift currents, the sharp curves, and the strong whirlpools beautifully. Ray Eldred and the writer baptized seventeen persons today. This is the most distant point yet touched. Herbert Smith of Lotumbe sent evangelists here about six months ago—these are first fruits. The communion service was held under the trees near the Oregon

today. We return and go on to Monieka. Mr. Smith, Mr. Hobgood and Mr. Holder stay for a ten days journey through the back country. Had the joy of accompanying Ray Eldred on a 25-mile journey through the forest yesterday. It was hard walking but a joyous experience. We passed through villages aggregating 10,000 people who had never seen a white teacher before. They listened to the gospel gladly and asked for teachers to be sent them."

An Apparent Contradiction

In talking with an intelligent woman in a central Illinois church the other day I got an "eye-opener." She reminded me of the figures recently prepared by Pres. R. H. Crossfield and published by the Bible School Department of the A. C. M. S. She said, "I understand there was an increase in our congregations in 1909 of 110; that the increase in five years is 397; that the decrease in ministers in 1911 was 177; that the decrease in five years is 620; that the number of vacant pulpits in 1912 was 2,090; and that the number of preachers required in these vacant fields is 1,200." She paused a moment to get my endorsement of the facts, which I gave with emphasis. She added with a twinkle in her eye, "Our preacher has resigned, but will not leave us for a month or so. But we have already had eighty applications for the pulpit. How do you explain?"

I could not explain to her entire satisfaction, although I talked quite long and loud for ordinary conversation. It is almost useless to publish figures when the facts seem to be against us. I have come to the conclusion after a few years' work at the problem, that our system is wrong. Don't get excited I am not settling the problem this morning; but a prophet is needed. Who is a candidate for the office?

H. H. PETERS.

An Open Reply to Inquiries

The writer has been requested to answer a number of questions concerning the "Report of the Committee on the Reconstruction and Unification of our Missionary and Philanthropic Interests."

He will be brief in order that room may be found for immediate publication. At present, also, he will confine his answers to seven questions propounded by the Christian Standard in its issue of September 14.

First: "How and by whom was this committee appointed?" Answer: The report gives a history of its genesis confirmed by the minutes of the last six annual conventions.

Second: "By whom were the additional three members chosen after the Topeka convention?" Answer: The minutes of the Topeka convention (A. C. M. S.) state that the motion prevailed to appoint three additional members, not allied with the societies, and that President Ainslie appointed the new committeemen.

Third: "Is the opinion of Brother Idleman that we need a bishop, or that of four other members of the committee that we need a newspaper 'whose editorial policy can be controlled' and 'that can speak in a representative way,' shared by the entire committee?" Answer: The committee has never made inquisition as to any "opinion" of its members. Those who appointed it evidently thought its members were sound in "the faith," and neither it nor the Scriptures authorized any ecclesiastical inquiry, such as the Standard makes, on the score of "opinion."

A note from Mr. Idleman says on this point: "It is perfectly clear, I think, to any

body who wants to be fair and thinks at all about our chaotic independence that there is need of conservation and administration that shall save our churchless pastors and pastorless churches and of making us an organized efficient in the kingdom. This is all I dreamed of implying. Of course no one of us stands for the implication of authority in the office of bishop."

The opinion of the four that we need a newspaper "whose editorial policy can be controlled" and that "can speak in a representative way" means that "can be controlled" by the teaching and spirit of Christ and by nothing else; and will truly represent him and not misrepresent his followers. The four would oppose any other control or representation.

Fourth: "Is it quite just that thus far the whole matter has been handled by representatives of the societies, not one single church having been asked to send a delegate to the meetings? Answer this, bearing in mind that the societies are to profit by the new arrangement (presumably) and the churches furnish the funds." Answer: Those who have wrought out this report have made their allegiance to Christ and the churches supreme. If in any wise the societies had seemed antagonistic to the churches the committee would have stood for the churches as against the societies. So far as the writer has been able to see the societies have stood for the well-being, efficiency and coöperation of the churches in carrying out the revealed will and commission of our Lord and for nothing else. They ask nothing for themselves and seek the wise guidance of the churches. All the churches represented in the conventions that appointed and reappointed the committee are also represented in the committee and its meetings. Moreover the churches, far more than the societies, are expected to profit by the new arrangement. The very fact that they furnish the funds is one reason why the new arrangement would be profitable to them. Another reason is that if the report be adopted the churches will be able to direct far better than they can now direct the work of the societies. Moreover the churches of Christ are now urged to send delegates to the Louisville meeting especially to handle this report. The convention asked that the report of our committee be published thirty days before the next annual convention, and the committee in order to give the greater publicity and interest to the report published it sixty days in advance of the coming convention. It would be unfair to discourage one single church from sending its delegate or delegates to the Louisville meeting where the representatives of the churches may freely handle this matter.

Fifth, the Standard asks: "Can you cite any case in the world's history where any civilized people formed a league, federation or central government on a representative basis without asking the units interested to select delegates for the purpose of discussing the proposed organization?" Answer, No. To do so or even to attempt to do it, would be absurd. The committee never contemplated such a thing. The report plans for a delegate representation of the churches as one of its most fundamental principles. This principle once adopted and established, the churches can be trusted to coöperate worthily and wisely. The "units" are cordially invited to consider and discuss the new arrangement to be submitted by the committee.

Sixth: "Does the plan contemplate an arrangement whereby other organizations that may be formed for like or similar purposes, may secure recognition before our annual

meetings?" Yes. The right of approval or the right of disapproval, would be exercised by the convention. (Art. III; sec. 2).

Seventh: "To what assembly of the Louisville gathering, and on what day, will this report be submitted, and what opportunity will be given for discussion?" Answer: The writer is informed that the program soon to come from the press provides for the report at the general meeting of the convention, Saturday morning, October 10. It should have a full, deliberate consideration; should be frankly and comprehensively explained and discussed. And above all the presence and the power, the spirit and the guidance of the Lord Jesus should be faithfully sought and realized.

Lexington, Ky.

I. J. SPENCER.

The New England Convention

The New England Convention of the Disciples of Christ convened with the church in this city on Sept. 12. The convention was largely attended by representative members of the churches, and showed a high type of Christian manhood and womanhood.

The spirit of the convention was commendable. It was devotional. The practice of prayer and praise was prominent. Coleridge tells us that the devotional spirit of the churches suffered by that necessary evil, the Reformation. But the devotional frame of mind in this convention did not seem to be depressed by the demands of the great problems of these days that appeal to the logic of the intellect as well as to the sensibilities of the heart. And the spirit was affable. People were admitted to social intercourse without reserve. The social feature of the convention was more like the friendliness of a county convention of churches in Kentucky or Missouri. The convention spirit was unitive. There were as few discordant notes struck and as few chords of a pessimistic tone sounded as one will hear in any convention of the Disciples.

All the addresses were of a high order. It would be pleasing to the writer to refer to all of them did space permit; but reference must be made to three of them. The address of Dr. I. N. McCash on American Missions was regarded as a piece of work of surpassing excellence. Dr. McCash's great speech will advance the interests of the truth, will open American eyes to dangers that express hostile intention to our national liberties and will commend the mission work of the Disciples wherever delivered before a Protestant audience. The sermon by L. C. McPherson on prayer and forgiveness was a speech that touched a tender spot with us and that magnified the forces on which Christ is relying for the perpetuity and extension of his kingdom. The address of Dr. O. P. Gifford, the gifted Baptist pastor in this city, was an inspiring revelation of truth. His sentences were clean cut and polished like gems sparkling with the epigrammatic, the outcropping of a delicate vein of humor here and there seasoning his sentences with sunshine, and the whole speech, luminous with prophetic thought, cast a vision of hope and inspiration against the growing future. Two other Baptist pastors were introduced to the convention and they made felicitous responses. This fraternity was a conspicuous feature of the convention, and is calculated to do good.

The work of L. C. McPherson, our New England evangelist for the past convention year, showed zeal combined with knowledge. His influence among the churches is as irenic as his work is constructive. He is brightening the outlook of a number of our churches. The most of his work cannot be represented by mathematics. The work of

Mr. McPherson is opening a new era of advanced movement along New Testament lines among our New England churches. Many are the difficulties that confront us; and the inspiration of the churches to keep the unity of the spirit in the bond of peace, and to grasp a larger hope is an imperative necessity. Our churches must find an impelling force of passion that will stimulate them to push to the front. The Christianity around the band-wagon is as true as it is anywhere else along the line of procession. We must grow dissatisfied with present attainments, and the growth must be rapid. And Disciples coming to New England from the South and West should stand loyally by their colors!

E. J. Teagarden of Danbury, Conn., was the efficient and dignified president. Pray for the work of Mr. McPherson.

Boston.

LOUIS H. STINE.

A Race Against Time

Everywhere the new secretary of ministerial relief has gone there has been a prompt response to the emergency call for the completion of the \$20,000 necessary to claim a special gift of \$4,000 extra on Sept. 30. The effort has developed into an exciting race against time.

After the Phillips bequest of \$5,000 and the payment of \$500 from the Reed es-

tate came in, only twenty-two days remained to the end of the missionary year. Judging by past Septembers, it was estimated that each of these days should bring an average of one hundred dollars of regular receipts from churches and individuals. This left an equal amount to be secured in the field—\$2,200 in twenty-two days!

The first half of the time has passed so successfully, with Pittsburgh, Lancaster

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convention, Johnstown, Greensburg, and Connellsville, Pa., and St. Louis, and Kansas City, Mo., making up the hundreds for the succeeding days, that we feel confident of winning the \$4,000, if only the regular receipts keep up.

The last day of September falls on Monday. Of course remittances made on that day will not be received until October 1 or later, but will be counted in this year's receipts. We are not anxious about 1913. Undoubtedly we shall then have not less than \$30,000 general receipts and \$6,000 extra from the 20 per cent proposition. But we must have the \$20,000 and the \$4,000 this year.

The whole \$4,000 may hang upon your offering!
Board of Ministerial Relief.
120 E. Market St., Indianapolis, Ind.

Getting the Million

At our board meeting Sept. 5, the following churches were promised help: Williamsport, Pa., \$3,500. at 6 per cent; Ardmore, Okla., \$4,000; Branch, Mo., \$250; Laberne, Okla., \$500; North Middletown, Ky., \$600; and Chelan, Wash., \$1,500.

During the month of August the following loans were paid by our treasurer: Amity, Ore., 4 per cent, \$1,500; Donna, Tex., 4 per cent, \$600; Watertown, S. D. 4 per cent, \$3,500; Kingman, Kan., 6 per cent, \$5,000; Lucien, Okla., 4 per cent, \$400.

The church at Pomona, Calif., sends \$300 saying, "There is more to follow." John Booth, the associate secretary, was present at Pomona the morning of the offering. First Church, Louisville, Ky., sends \$300 on its home fund, and so does Linwood Boulevard Church of Kansas City. First Church, Akron, O., expects to send \$500 on its home fund.

The best reports of all are coming from some of the churches helped in the past by the Church Extension Board. Many homeless churches meeting in halls and store-rooms are doubling collections of last year, stating that they appreciate the need of a new church. Many churches are falling into line for the first time this year, saying that they want to help reach the million dollar fund.

Individual gifts are encouraging the board. One good man sent \$250, and, being suddenly prospered, has sent another gift of \$500. The skies look bright and the day of the million dollar fund is dawning. Many annuity gifts are coming.

When you read this, preachers, please go to your treasurers and tell them to send your church offering to G. W. Muckley, 603 New England Building, Kansas City, Mo., at once, by check, so that it reaches the board on Monday, Sept. 30, and you will have your part in getting the million. The secretaries are visiting individuals, churches and conventions, as fast as the trains will carry them, in order to reach the goal. Let us prove what a united effort can do.

G. W. MUCKLEY, JNO. H. BOOTH,
Kansas City, Mo. Secretaries.

Benevolent Association News

The association has just received another good annuity. This time it comes from a new friend or perhaps an old friend who has just formed the annuity habit. In sending in his annuity gift this good brother said, "This is simply the beginning. I am intending to send you much more for your blessed ministry."

The following is the new list of officers of the Southern Home at Atlanta, Ga.: President, C. B. LeCraw; vice-presidents, W. O. Foster, T. O. Hathcock, and Mrs. Charles Goodwin; and treasurer, J. C. Gentry. Mr.

LeCraw, the newly elected president, is superintendent of the Bible-school of the First Church. There is much enthusiasm over the Home. He is doing the work that reflects credit upon our cause in the South.

The association has just succeeded in making a deal with Mr. C. N. Hatch of Walla Walla, Wash., by which it is able to clear the indebtedness from its farm in Walla Walla. The next step to be taken is the erection of a building. We have nothing but a five room cottage for the care of our old people.

It is only three weeks till the books close. From present indications we will be com-

pelled to go to Louisville showing a record of less money collected this year than last. If this should prove to be true, it will be the first time in seven years that the association has not been able to report a financial gain. Several of our homes are embarrassed with debt. Brethren, help us to report at Louisville that they are all clear. If you have not had fellowship with Christ in the last twelve months, the opportunity is now yours.

JAS. H. MOHRTER.

The failures of some will be found eternities beyond the successes of others.—George McDonald.

AN OLD-FASHIONED Kentucky Welcome Awaits You At the Great International Convention of the Disciples

Louisville, Ky., Oct. 15-22

Write me now that you are coming

GEO. A. JONES

Secretary

First Christian Church

Louisville, Ky.

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